

Rabbaniyyah Pedagogy: A Systematic Review of Literature Concerning Teacher-Student Relational Ethics in The Interpretation of Tarbawi

Anwar Al-Baz

U. Taufik Firdaus

Universitas Islam Nusantara, Bandung, Indonesia
taufikfirdaus@uinus.ac.id

Suggested Citation:

Firdaus, U. Taufik. (2026). Rabbaniyyah Pedagogy: A Systematic Review of Literature Concerning Teacher-Student Relational Ethics in The Interpretation of Tarbawi Anwar Al-Baz. *Jurnal Iman dan Spiritualitas*, Volume 6, Number 3: 1271–1284. <https://doi.org/10.15575/jis.v6i3.51626>

Article's History:

Received November 2025; Revised March 2026; Accepted September 2026.
2026. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

This study examines the teacher-student relational ethics in Anwar al-Baz's Tafsir *Tarbawi* through a systematic literature review (SLR) of 45 works (2007–2023). The analysis shows that al-Baz's Qur'an-based pedagogical framework, rooted in *Rabbaniyyah* (God-centered education), offers a transformative model to address contemporary educational challenges, including moral degradation, the digital divide, and the crisis of teacher authority. Key findings highlight three pillars of al-Baz's approach: (1) Spiritual accompaniment through prophetic narratives (e.g., the story of Musa-Khidir in Q.S. Al-Kahfi: 60-82), (2) Dialogic learning in line with the principle of wisdom in Q.S. An-Nahl: 125, and (3) Holistic accountability that integrates cognitive, affective, and spiritual development. Despite its theoretical richness, only 30% of studies explore its application in digital contexts, highlighting important shortcomings in virtual ethics, such as addressing cyberbullying based on Q.S. Al-Hujurat: 11-13. This study proposes the *Tarbawi* Integration Framework to bridge Qur'anic ethics with modern pedagogy, emphasizing curriculum redesign, teacher training in digital-spiritual literacy, and evidence-based policies for inclusive education. These recommendations align with SDG 4 (Quality Education) and address the vision of Golden Indonesia 2045, positioning al-Baz's work as an important resource for ethical education reform in the era of artificial intelligence.

Keywords: tafsir tarbawi, teacher-student relationship; Islamic education; systematic review of literature; Qur'anic ethics.

INTRODUCTION

In the treasures of Islamic education, the teacher-student relationship is not only transactional, but is a spiritual bond rooted in the values of *Rabbaniyyah* (divinity) and *ihsan* (moral perfection). The concept of *Rabbaniyyah* in the context of education emphasizes that this relationship is a container for holistic human perfection intellectually, spiritually, and socially as a caliph on earth. In Q.S. Al-Baqarah: 31, Allah SWT teaches Prophet Adam AS the "names" through an interactive dialogue, illustrating that education in Islam is not just a transfer of knowledge but a tarbawi process that involves the development of reason, heart, and morals (Winata et al., 2023). Anwar al-Baz, in his tarbawi interpretation, emphasizes that the Qur'an serves as a tarbiyyah book that touches all aspects of the human soul to form a perfect human being (Al-Baz, 2007). Allah's teaching to Adam is not merely an individual learning process, but rather the integration of knowledge with social and spiritual responsibilities as a caliph responsible for protecting and prospering the

earth. This indicates that Islamic education demands ethical and spiritual awareness that joins the cognitive dimension of learning (Ihwani, 2023). In the modern context that increasingly leads to educational pragmatism, the teacher-student relationship is often reduced to just the transfer of information and technical competence, thus neglecting the essential ethical and spiritual dimensions that are the soul of Islamic pedagogy (Jamil & Setiani, 2025). The Rabbaniyyah approach calls for education to reassert the function of educating not just teaching, but forming character and morals based on spiritual awareness and courtesy.

In this case, the ethics of the teacher-student relationship requires teachers to act not only as facilitators of knowledge, but also as spiritual and moral role models who demonstrate the sincerity of *ihsan*, patience, compassion, and justice in their pedagogical interactions (Al-Abrasyi, 1991). Such educational practices create intersubjective bonds that are able to foster trust and respect, while maintaining human dignity as educated beings through the values of Rabbaniyyah and *ihsan* (Jalaldeen & Al-Hidabi, 2025). Therefore, strengthening this ethical-spiritual dimension is a necessity to anticipate the impact of globalization that pushes education towards narrow utilitarianism, while also making the interpretation of *tarbawi* a reflective and applicable source in contemporary pedagogical practices. Anwar al-Baz, through his work *Al-Tafsir al-Tarbawi li Al-Qur'an al-Karim*, presents an innovative perspective by making the Qur'an the main source of relational ethics in Islamic education. In contrast to conventional interpretations that usually focus on legal or theological aspects, al-Baz developed an approach that extracts pedagogical values from Qur'anic stories, such as the exemplary behavior of the Prophet Moses and Khidr in Q.S. Al-Kahfi (60-82) and the patience of the Prophet Jacob in Q.S. Yusuf (67-68). This approach emphasizes five pillars of education that form the foundation of relational ethics in the educational process, namely Rabbaniyyah (based on divinity), Shumuliyyah (holistic and comprehensive approach), Tawazun (balance), Waqi'iyah (contextualization according to social reality), and Ijbaryyyah 'Amaliyyah (real action in implementing education) (Al-Baz, 2007; Surahman, 2019).

In his interpretation, al-Baz views the verses of the Qur'an as revelations containing instructions that are not only spiritual, but also comprehensively educational and social, designed to shape responsible and character-based individuals according to divine guidance. The principle of Rabbaniyyah emphasizes education oriented towards divine awareness and *ihsan*, while Shumuliyyah illustrates that education does not stand alone in one dimension, but must encompass cognitive, affective, and psychomotor aspects in an integrated manner. Tawazun demands a balance between theory and practice, as well as between spiritual demands and worldly needs, while Waqi'iyah adapts educational methods and materials to the social and cultural context of the student. Ijbaryyyah 'Amaliyyah emphasizes the need for concrete actions as an implementation of the values taught (Al-Baz, 2007; Surahman, 2019). Al-Baz's contribution is very significant in restoring the essence of Islamic education which is not only dealing with the issue of knowledge transfer, but also paying attention to the formation of character and morals of students. This *tarbawi* interpretation approach offers solutions to contemporary challenges, such as moral degradation, technological disparities, and the spiritual identity crisis often experienced by students in the era of globalization. Thus, al-Baz's interpretation is relevant not only as a religious work but also as a philosophical and practical foundation for reconstructing authentic and contextual Islamic education (Nurdin et al., 2024).

In the context of Islamic education, the relationship between teacher and student is a fundamental aspect that demands the application of noble and meaningful relational ethics. The *Tarbawi* interpretation developed by Anwar Al-Baz provides a deep understanding of how Islamic ethical principles and spiritual values guide educational interactions between teachers and students. Relational ethics in Islamic pedagogy not only regulates external behavior but also prioritizes relationships built on a foundation of sincerity, respect, and moral responsibility. This is crucial for creating a harmonious learning environment and supporting the growth of holistic character and knowledge in students. Furthermore, this interpretation reveals the Rabbaniyyah dimension where the teacher acts as a *wasilah* or intermediary of knowledge who not only teaches knowledge but also awakens students' spiritual awareness in accordance with the values of the Qur'an and Sunnah. A systematic study of the literature on teacher-student relational ethics highlights how works of the *Tarbawi* interpretation developed by Anwar Al-Baz contain rich studies of sacred texts and classical Islamic educational traditions as sources of ethical foundations. In this interpretation, teacher-student interaction is seen as an integral part of the *tarbiyah* process, not merely the transfer of knowledge, but also meaningful moral and spiritual development. This

rabaniyyah bond between teacher and student reinforces the values of respect, gentleness, and full attention in the educational process, which form the basis of an effective and productive relationship. This study also responds to the actual need in contemporary Islamic education, regarding how teacher-student ethics and relationships are implemented consistently in daily learning practices. Through a systematic review of the literature, this study will provide a structured understanding of teacher-student relational ethics based on Anwar Al-Baz's tarbawi interpretation, while strengthening the theoretical foundation for the development of pedagogy based on Islamic spiritual values that are profound and applicable in the world of modern education.

This literature review aims to explore in depth how Qur'anic values and the ethical principles of Islamic education are understood, interpreted, and implemented in the context of modern education. Current educational developments are characterized not only by technological advances and the digitalization of learning, but also by the emergence of ethical challenges such as the weakening of teacher authority, diminished respect for adab values, and increasing individualism in educational interactions. These conditions demand the presence of an educational framework that is not only informative but also transformative and based on strong spiritual values. Therefore, this section will examine a number of relevant previous research findings, ranging from classical thought such as teacher-student ethics in the works of Imam Ibn Jama'ah, to contemporary approaches such as the integration of Qur'anic values through tarbawi interpretation and the Rabbani education paradigm. The review focuses on how educational relationship models, learning strategies, and character education practices are constructed within a Qur'anic value framework that is adaptive to the needs of the 21st century. This analysis serves as the main conceptual foundation for formulating the direction and urgency of the current research.

First, a study conducted by Echsanudin (2011) on "Teacher Ethics According to Ibn Jamā'ah and Its Relevance to Teacher Competence." This study examines the concept of ethics in the relationship between teachers and students as explained in the book *Tazkiratu al-Sami'i* by Imam Ibn Jama'ah. The teachings in the book emphasize the urgency of adab as the main foundation in the educational process, while emphasizing the balance between the rights and responsibilities of both parties. The results of the study indicate that ideal educational interactions should be based on compassion, respect, and a commitment to mutual guidance, not just a one-way transfer of knowledge. With this approach, the learning atmosphere is not only intellectual, but also fosters the personality and character of students. This study also emphasizes that the values inherited from Ibn Jama'ah have strong relevance to the needs of contemporary Islamic education, especially in building harmonious, humanistic, and ethical relationships between teachers and students in today's classrooms (Echsanudin, 2011).

Second, research conducted by Olga Yosnita Sari, Miftahul Husna Zain, and Charles (2024) on "Integration of Qur'anic Educational Values in the Context of Modern Education: A Hermeneutic Approach." This research reviews the thoughts of Anwar al-Baz, who emphasizes the urgency of integrating Qur'anic values in building ethical relationships between teachers and students. The main focus of al-Baz's study rests on the concept of Rabbaniyyah and the tarbawi interpretation approach to QS. An-Nahl verse 125 as the operational basis of education. Within this framework, the principles of hikmah, mau'izhah hasanah, and jidal ahsan are positioned not only as methods of da'wah but also as pedagogical ethical guidelines relevant to the needs of modern education. This work emphasizes that the Qur'anic approach must be flexible to the dynamics of digitalization and the complexity of the 21st era without losing its spiritual dimension. This study aims to bridge the gap in academic studies that have not systematically explored the application of al-Baz's interpretation of tarbawi in contemporary learning design, while also offering a conceptual basis for the reconstruction of humanistic, wise, and contextual educational ethics (Sari et al., 2024).

Third, research conducted by Carmidin and M. Sukron (2025) on "Implementation of Qur'anic Values in Islamic Religious Education Learning in the Era of Independent Learning." This research outlines various strategies as well as challenges in implementing Qur'anic values in the context of modern education regulated by the Independent Curriculum. The study emphasizes the importance of utilizing digital media as an effective means to strengthen the process of internalizing Qur'anic values in students. In addition, this study highlights the urgency of collaboration between teachers and parents to ensure the sustainability of Islamic character formation in the school environment and at home. This study also reflects a shift in the role of teachers, from mere conveyors of material to educators who instill spiritual and moral values based on the Qur'an. This paradigm shift is seen as in line with the concept of Rabbani

education and the contribution of Qur'anic ethics in creating a learning model that is not only informative but also sustainable, shaping religious, reflective individuals, and relevant to the challenges of the digital era (Carmidin & Sukron, 2025).

Previous literature studies—such as the analysis of teacher-student ethics in Imam Ibn Jama'ah's *Tazkiratu al-Sami'i* (Source 3) or the concept of Rabbani education (Source 8)—have highlighted the importance of adab in educational interactions. However, no research has systematically examined the integration of Qur'anic values in teacher-student relationships through the lens of al-Baz's *tarbawi* interpretation. Yet, his work offers a unique operational framework, such as the lesson plan recommendations based on Q.S. An-Nahl: 125 on wisdom, *mau'izhah hasanah*, and *jidal ahsan*, which can be adapted to the context of 21st-century learning. This study aims to conduct a systematic literature review (SLR) of Anwar al-Baz's work with three main focuses. First, to identify a model of teacher-student relationships based on Rabbaniyyah principles as the foundation of relational ethics in Islamic education. Second, to analyze the relevance of al-Baz's concept of Qur'anic ethics in facing the challenges of modern education, such as the digitalization of learning that is shifting the role of teachers and the increasingly widespread crisis of teacher authority. Third, to formulate pedagogical recommendations that combine spiritual exemplars from Qur'anic teachings with methodological innovations that are adaptive to the contemporary context (Al-Baz, 2007). The significance of this research lies in its contribution in bridging the gap between the classical exegetical treasures and the needs of contemporary Islamic educational practices that are constantly changing. By embracing al-Baz's perspective, this study not only enriches theoretical discourse in the realm of Islamic pedagogy, but also offers a practical approach that can encourage the emergence of an educational ecosystem that is based on ethics, is inclusive, and oriented towards sustainability. This approach is in line with the vision of the Sustainable Development Goals (SDGs) point 4 on Quality Education for all, which emphasizes the importance of strengthening moral values, respect for diversity, and relevance to technological developments in the learning process. Thus, this research is present as a strategic effort to formulate an educational model that not only maintains the authenticity of Qur'anic values, but is also able to dialogue with the demands of the times in an intelligent and visionary manner (Surahman, 2019).

The integration of Qur'anic values in modern Islamic education is not only relevant but also urgent to address the challenges of technological disruption, the crisis of teacher authority, and the degradation of ethics in educational relations. Although a number of previous studies have discussed the importance of adab and Rabbaniyyah in teacher-student interactions, no study has specifically explored the potential of al-Baz's *tarbawi* interpretation as an applicable and systematic operational framework for Qur'anic pedagogy. This is the strategic position of this research, namely to offer a conceptual formulation as well as practical implications that can be translated into learning design, including a model of educational relations and recommendations for lesson plans that are contextual to the needs of 21st-century Islamic education. This research is expected not only to deepen the theoretical understanding of the ethics of Qur'anic education, but also to enrich the practice of Islamic pedagogy that is more humanistic, visionary, and adaptive to the digital era. With an SLR approach to al-Baz's thought, this study paves the way for the reconstruction of the teacher-student relationship model that is based on transcendental values while being responsive to the dynamics of global education that demands the harmonious integration of spiritual, technological, and humanitarian values.

METHOD

The research method used in this study was a systematic literature review (SLR), strictly designed based on the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. PRISMA was chosen because it is globally recognized as the gold standard for conducting scientific literature reviews, which demand high levels of transparency, consistency, and replicability (Page et al., 2021). Following this protocol, the research process was structured in several systematic stages, ensuring that each source analyzed was truly relevant, credible, and made a significant scientific contribution to the study's focus. The first stage was an extensive literature search through various leading academic databases such as Scopus, ERIC, and Islamic education journals indexed by SINTA and Scopus. The search process was conducted using specifically formulated and targeted keywords, namely *Tafsir Tarbawi*, teacher-student relationship, and Islamic pedagogy. This keyword selection strategy was designed to

capture literature directly related to the research's primary focus, namely the integration of Qur'anic values, particularly through the concept of Rabbaniyyah, into the educational relationship between teachers and students in the modern education era. After the literature collection process was completed, a selection phase was conducted using strict inclusion criteria.

From the total initial literature collected, 45 articles published between 2007 and 2023 were selected. These articles were chosen because they met three main criteria: (1) explicitly discussing relational ethics between teachers and students, (2) directly referring to the work or ideas of Anwar al-Baz, and (3) relating to the context of Islamic education from both normative and implementative perspectives. This selection process was intended to ensure that the focus of the study did not widen too far, but was truly directed at the conceptual foundations rooted in the Rabbaniyyah principles as articulated in the interpretation of *tarbawi*. The next stage was data analysis using a thematic analysis approach assisted by NVivo 12 software. NVivo was chosen because it is able to facilitate the process of coding data precisely and systematically, enabling the identification of patterns of findings, differences in interpretation, and research gaps that have not been widely explored in previous research (Bazeley & Jackson, 2019). Through this approach, each article is analyzed to discover how the principles of Qur'anic ethics, especially the Rabbaniyyah, are formulated, applied and reinterpreted in the context of 21st century education in both physical and digital spaces.

Preliminary results indicate that approximately 85% of articles citing al-Baz's thoughts agree that the Rabbaniyyah principle, namely education that fosters spiritual awareness and divine orientation, is considered a crucial solution to the symptoms of dehumanization in the modern education system. However, interestingly, only around 30% of studies explicitly discuss the application of this principle in the digital space, for example in the ethics of virtual communication based on the guidance of QS. Al-Hujurat verses 11-13. This fact confirms that there is still significant room to develop studies on teacher-student relations based on Qur'anic ethics in the increasingly complex digital era and full of interactions without physical presence. Thus, the SLR approach used in this study not only aims to summarize existing discourse, but also to build a solid theoretical foundation for formulating an Islamic education model that is able to respond to the demands of the *zeitgeist* (spirit of the times) without having to sacrifice the transcendental values that are the core of Rabbaniyyah pedagogy. Through this method, this research is expected to provide real contributions both at the conceptual and practical levels, particularly in curriculum development, teacher-student relationship design, and adaptive, ethical, and sustainable Islamic learning strategies.

RESULTS AND DISCUSSION

A systematic analysis of 45 literatures citing Anwar al-Baz's (2007-2023) *Tafsir Tarbawi* revealed three key findings. First, Rabbaniyyah as the foundation of teacher-student relational ethics occupies a central position. Eighty-five percent of studies affirm that the Rabbaniyyah principle of divinely conscious education is key to overcoming dehumanization in modern education. Within this framework, al-Baz emphasizes that the teacher-student relationship must be based on piety (Q.S. Al-Hujurat: 13) and *ihsan* (Q.S. An-Nahl: 90), where teachers do not merely transfer knowledge, but also emulate the attributes of Allah such as Ar-Rahman (the Most Gracious) and Al-'Alim (the All-Knowing) as ethical and spiritual role models in the learning process (Mirza & Siroj, 2023). Teacher-student ethics in the book *Tazkiratu al-Sami'i*, where sincerity and justice are the main pillars in building educational relationships with dignity and integrity.

Relevance to Western Critical Pedagogy

The dialogical model developed by al-Baz based on Q.S. An-Nahl: 125 shows fundamental similarities with Paulo Freire's critical pedagogy theory, particularly in the aspect of problem-posing education that positions students as active subjects in the learning process, not as passive objects. This principle aligns with Freire's concept, which emphasizes the importance of critical awareness in dismantling authoritarian educational structures that have stagnated and limit students' individual freedom. However, al-Baz integrates a spiritual dimension that is often overlooked in Western theory, as revealed in the interpretation of Q.S. Al-Kahf: 60-82, where the figure of Khidr teaches the Prophet Moses through transcendental reflection containing divine wisdom as the foundation of true knowledge and learning. This approach provides a transformative dimension that goes beyond mere rational criticism, thus being able to

answer the main criticism of Western pedagogy which is often considered secularistic and separate from spirituality (Zamroji, 2016). The connection between al-Baz's dialogical model and Freire's critical pedagogy emphasizes the importance of dialogue in the educational process, not merely as an exchange of information but as a cooperative practice that fosters critical awareness and liberation. Through dialogue, oppressive power can be criticized and empowered so that students are given the freedom to play an active role as educational subjects who have unique potential that must be developed without the pressure of normalization or oppression. Al-Baz expands the scope of this dialogue by integrating spiritual values, namely awareness of divine wisdom that is the foundation of ethics and morals in learning, providing a solution to the shortcomings of Western pedagogy which tends to focus solely on the rational and material dimensions (Zamroji, 2016).

Significant challenges arise in applying these principles in the digital age, where online learning interactions create gaps and potential new ethical issues. Studies have found that only around 30% of studies apply the dialogical and spiritual values of al-Baz in a virtual or online learning context. In the era of platform-based learning such as Zoom, ethical communication between teachers and students must be maintained by referring to Qur'anic principles, for example, Q.S. Al-Hujurat: 11-13, which explicitly prohibits backbiting (talking about others) and negative prejudice, thereby creating a healthy and harmonious learning atmosphere (Laily et al., 2022). This is crucial considering that the digitalization of learning opens up the potential for abuse such as cyberbullying, which is increasingly worrying among Muslim students, especially when the spiritual and ethical dimensions of Rabbaniyyah are sidelined in online learning practices. According to Rosidin, ignoring Qur'anic ethical values in digital learning actually increases the vulnerability to cyberviolence among students, demonstrating the urgent need to explicitly integrate Qur'anic spiritual and ethical values into online learning curricula and methods. This integration is not merely a moral issue, but a crucial part of implementing a comprehensive and integrative pedagogy that accommodates the complexities of the modern world without losing its transcendental essence and religious ethics (Rosidin, 2022). The relevance between al-Baz's dialogical model and Paulo Freire's critical pedagogy is clearly evident in the foundation of learning as a liberating dialogue that prioritizes students' critical awareness. However, al-Baz brings important innovation by incorporating a spiritual dimension that opens a new paradigm for learning that is not only rational-critical but also transcendental. Moreover, the challenges of learning in the digital era require special attention to Quranic ethics so that online interactions remain dignified and free from negative practices such as backbiting or prejudice. This is a crucial concern for the development of an inclusive and holistic 21st-century pedagogy, combining Western critical humanism with Islamic spiritual values (Zamroji, 2016).

Practical Implications of Holistic Curriculum Development

This study recommends the development of a holistic curriculum as a primary strategy in Islamic education, encouraging Islamic educational institutions to adopt the Tarbawi Integration Framework model proposed by Anwar al-Baz. This model integrates three main domains of learning: cognitive, affective, and psychomotor, to produce a comprehensive and balanced education. In the cognitive domain, emphasis is placed on in-depth analysis of Qur'anic stories rich in moral and educational values, such as in Q.S. Yusuf: 23-24, which teaches about integrity. A case-based learning approach is used to stimulate students' critical and reflective thinking so that learning is not only rote, but also in-depth appreciation and analysis (Hidayati & Gufron, 2024). In the affective domain, the development of emotional intelligence based on Qur'anic values is crucial, focusing on the formation of moral awareness and self-control oriented towards ihsan and noble character. The values in Q.S. Luqman: 17-19 serve as the foundation for developing positive attitudes and feelings in social interactions, which contribute to the formation of noble character and spiritual awareness. Meanwhile, the psychomotor domain is developed through concrete projects such as interfaith community service, which is realized as an application of the teachings of Q.S. Al-Ma'un: 1-7, which emphasizes social obligations, empathy, and concern for others. This form of learning combines theory and practice to shape holistic students who are ready to play an active role in society, grounded in Rabbaniyyah ethics (Surahman, 2019).

The implementation of this model is certainly inseparable from practical issues in the field, so technology-based teacher training is a crucial aspect in transforming Qur'anic values into contemporary learning. Teachers must be equipped with the ability to use popular digital media such as YouTube and TikTok to convey Qur'anic teachings creatively and engagingly to a young generation familiar with

technology [At-Tadzkir, 2023]. An example is the production of an interactive animated video telling the story of the Prophet Moses and Khidr as an online learning tool that instills the values of patience and perseverance as stated in Q.S. Al-Kahf (60-82) (Sari et al., 2024). This media not only facilitates student understanding but also enables personalized learning that is more lively, interactive, and meaningful (Hidayati & Gufron, 2024). Teachers' mastery of technology is not only a technical skill, but also strengthens their capacity to bridge the challenges of digital learning without neglecting the ethical and spiritual qualities that are the foundation of Rabbaniyyah in Islamic pedagogy. Thus, technology training becomes an important means to communicate religious values effectively and contextually in digital platforms so that Islamic learning remains relevant and impactful.

Inclusive education policy is a crucial concern that needs to be implemented by the government and educational institutions. This is realized by formulating teacher-student ethical guidelines that integrate the principle of the caliph's responsibility contained in Q.S. Al-Baqarah: 30 with the principles of universal design for learning (UDL). This approach aims to ensure accessibility and fairness of education for all students, including those with special needs or disabilities, so that Islamic education can be inclusive and responsive to the diversity of students' needs. The implementation of these guidelines forms the foundation for the creation of an educational ecosystem that humanizes and respects the dignity of every individual fairly without discrimination, following Rabbaniyyah values that prioritize a balance between social and spiritual responsibility. By implementing these three practical implications, the development of a holistic curriculum Tarbawi Integration Framework, teacher training based on creative technology, and inclusive education policies based on Qur'anic ethics, it is hoped that Islamic education can become more holistic, adaptive to the challenges of the times, and able to produce students who are not only intellectually intelligent, but also emotionally and spiritually mature and have an inclusive social perspective (Surahman, 2019).

Limitations and Recommendations for Further Research

This study has several limitations that require attention in further development. First, a major limitation is its reliance on Arabic and English-language literature, which tends to overlook local contexts and cultural diversity in non-Arab societies. This situation risks diminishing understanding of the richness of Islamic educational practices that exist in various communities around the world, especially those with distinct cultural characteristics and unique educational experiences. Furthermore, another limitation is the potential for selection bias resulting from reliance on databases such as Scopus and SINTA, which, while internationally representative, may not necessarily encompass all relevant literature published in local journals or in specific regional communities that are less globally indexed (Hajar & Wahyuni, 2024). In response to these limitations, further research should be directed toward examining the effectiveness and adaptability of Qur'anic-based pedagogical models, such as Rabbaniyyah Pedagogy, in various multicultural and multilingual contexts. For example, experimental studies could be conducted to compare the implementation of this model between Indonesia and Middle Eastern countries to determine its universality and success in building religious and inclusive character among culturally and linguistically diverse students. Furthermore, a more in-depth study is needed on the gender perspective in teacher-student relationships, given the importance of the principle of equality emphasized in Q.S. Al-Ahzab: 35, as the basis for educational ethics that prioritize justice and the common good. This research project is crucial for understanding how the principles of justice and equality can be internalized and applied in diverse learning practices (Firdaus, 2024).

The development of artificial intelligence (AI)-based tools for analyzing communication ethics on digital platforms is also an urgent need. AI technology can be used to automatically monitor and analyze teacher-student interactions, identify potential ethical violations such as prejudice or stereotypes, and provide recommendations for improvement based on the principle of *jidal ahsan* from Q.S. An-Nahl: 125. This innovation will be very helpful in building a safe, harmonious online learning environment based on strong Islamic ethical values (Hayat et al., 2024). Beyond technological aspects, research is needed on effective strategies to overcome challenges in implementing multicultural education, such as resistance to diversity, limited practical guidance for teachers, and a lack of adequate training. Based on previous studies, strengthening teacher competency and capacity through technology-based training and developing a curriculum responsive to cultural and social diversity are important strategic steps to emphasize the practical implementation of the principles of inclusivity and tolerance in schools. Specifically, increased

collaboration between schools, parents, and local communities can strengthen social cohesion and accelerate the formation of a tolerant and diverse multicultural character (Hatami et al., 2023). Furthermore, further studies should focus on developing practical guidelines for educators in integrating multicultural principles into the curriculum and teaching and learning activities, including adapting innovative and contextual teaching methods. Research highlighting the successes and challenges of this implementation can serve as a basis for improving educational policies and strategies to be more inclusive and adaptive to current social and cultural dynamics. Amid the complex challenges of globalization and technological development, further research must be able to combine a cultural diversity approach with solid Islamic principles. This includes developing pedagogical models that can address the need for education based on religious values while being technologically innovative. These recommendations are expected to make a real contribution to creating an inclusive, adaptive, and sustainable education ecosystem, as well as preparing a future generation with noble character and able to compete globally without losing their identity (Aisyah et al., 2024).

Reactualization of Rabbaniyyah as a Correction to the Relational Crisis in Modern Education

The reactualization of Rabbaniyyah as a correction to the relational crisis in modern education can begin with the understanding that Rabbaniyyah serves as the foundation of an essential teacher-student relational ethic amidst the current educational crisis. This crisis is not merely related to teaching methods, but rather a paradigm crisis in which modern education focuses too much on cognitive aspects and objective achievement, neglecting the spiritual depth of students and teachers in the learning process. This condition gives rise to a dehumanization of education that renders students mere academic objects and teachers merely as conveyors of content without any accompanying spiritual meaning (Damayanti, 2022). In this context, Anwar al-Baz's Tafsir Tarbawi serves as a radical correction to this reductionistic approach to education. This interpretation revives relationality based on piety and ihsan, two important foundations of the Qur'an, ontologically positioning humans not merely as biological or rational entities, but as meaningful spiritual subjects. The concept of piety and ihsan in education requires teachers and students to undergo interactions that are not only instructional in nature, but also have deep spiritual implications in building character (Soleha, 2023).

Paulo Freire's teachings on liberation from structural oppression through critical consciousness, although important, are considered limited in Anwar al-Baz's perspective because they fail to address the spiritual disconnection experienced by modern humans. Freire highlighted education as a means of building socio-political awareness, but Al-Baz goes beyond this by emphasizing the need for education to free humans from the deepest alienation, namely the disconnection from spiritual relationships with God and others. Thus, Rabbaniyyah is not merely a religious moral norm, but an educational ontology that redefines humans, the meaning of learning, and the purpose of teacher-student relationships (Fatahillah et al., 2025). From a philosophical and pedagogical perspective, Rabbaniyyah proposes a new conceptual framework that positions humans as complete spiritual beings. This concept is embodied in the construction of education. Rabbaniyyah which includes ontological, epistemological, and axiological parameters of education that provide orientation to character building through faith and piety as the main foundation. Rabbaniyyah education requires a curriculum that not only focuses on academic achievement, but also the integration of spiritual values that shape the awareness of ihsan, namely doing the best in every action as a manifestation of obedience to God (Bidin, 2023). The implementation of Rabbaniyyah values in education requires specific strategies, as outlined by several researchers, namely the use of moral power (power strategy), persuasion to form positive opinions, and the renewal of religious norms that are applied comprehensively in the educational environment. A conducive religious atmosphere and teacher role models are crucial factors in cultivating Rabbaniyyah values that reflect a deep relationship between teachers and students based on piety (Damayanti, 2022).

Fostering faith and piety through Qur'anic literacy is also an integral part of Rabbaniyyah education. The Living Al-Qur'an program has proven effective in strengthening students' faith and piety, thus forming a solid religious character and strengthening spiritually based teacher-student relationships. This approach emphasizes the appreciation of Qur'anic values in everyday life, supporting the spiritual dimension in education that has received little attention in modern education (Afriyanto & Anandari, 2025). Revitalizing Rabbaniyyah-based education offers a transformative solution for education experiencing a moral and ethical crisis due to the dominance of materialistic and instrumental educational

models. This approach provides a "framework for the revitalization of educational civilization" that goes beyond mere normative and romantic-spiritual theories, but presents a concrete alternative to overcome reductionism in education by making teachers and students active and conscious spiritual subjects. This educational model is powerful in building spiritual awareness that leads to a life of *ihsan*, namely quality and meaning (Kurniawan et al., 2025). The Rabbanic reactualization in modern education can be understood as an ontological-spiritual movement that rebuilds the educational paradigm that focuses not only on the accumulation of knowledge and academic achievement, but also on the formation of deep, meaningful, and spiritual teacher-student relationships. This is a response to the relational crisis that arises from the dehumanization of modern education and the disconnection of humans from their spiritual dimension. The interpretation of Tarbawi Anwar al-Baz and the thoughts of Paulo Freire in this context show that education must free humans from all forms of alienation, both structural and spiritual, so that a Rabbanic educational model can be created that is capable of restoring the educational civilization that is fading in the contemporary era.

Al-Baz's Dialogical Model Enriches Western Critical Pedagogy through Transcendental Dimensions

The dialogical model of education developed by al-Baz shows significant similarities to the critical pedagogy proposed by Paulo Freire, particularly in rejecting the so-called "banking education" model, which disciplines students as passive objects in the learning process. Freire's critical model seeks to position students as active subjects with critical potential in perceiving and reflecting on their social world, an approach that aligns with al-Baz's ideas regarding educational dialogue (Robikhah, 2018). The fundamental difference between al-Baz's and Freire's models lies in the orientation of educational goals. Paulo Freire stopped at developing critical awareness of oppressive social structures as a step towards social liberation. Meanwhile, al-Baz went further by introducing the concept of "Rabbaniyyah consciousness," a consciousness that embraces divine wisdom as the highest source of truth that underlies the transcendental dimension in education. This concept implies that effective learning is not only empirical and rational, but must open up space for spiritual intuition, wisdom, and discernment that transcends conventional human logic (Abdurrahman & Syafri, 2025). Al-Baz interprets Surah Al-Kahf: 60–82 (the story of Moses and Khidr) as his philosophical and pedagogical foundation, where the learning process involves patience, humility, and an awareness of the limitations of human knowledge in understanding deeper divine truths. The interpretation of these verses demonstrates the importance of learning that does not merely revolve around empirical knowledge, but also integrates spiritual and transcendent wisdom that opens new perspectives in critical pedagogy (Fahmi et al., 2021). This educational paradigm developed by al-Baz directly critiques Western pedagogy, which tends to be secularistic and has a narrow epistemology, which relies solely on empirical scientific methods without incorporating the spiritual dimension as an integral part of the educational process. Therefore, dialogue, according to al-Baz, is not merely an exchange of ideas to dismantle social and cultural hegemony, but rather a shared endeavor to access deeper and more comprehensive divine truths (Wachid & Maisaroh, 2025).

Al-Baz's concept of dialogue substantively enriches Western critical pedagogy by transforming its function beyond merely as a tool for social liberation and into a holistic, existential transformation. This approach emphasizes that education must foster a transcendental awareness that prevents humanity from becoming fixated on purely secular modernity, but rather fosters a connection with the transcendent source of divine truth (Amir, 2021). The implications of al-Baz's educational paradigm are profound, as it presents an educational paradigm that does not reject modernity but rather critically warns of the dangers of modernity if it is detached from the dimension of transcendence. Thus, this model offers a reflective alternative that can provide a middle ground between the secularism of Western education and education based on conservative religious traditions. For example, in Freire's model, education aims to awaken a critical awareness capable of liberating humanity from ideological and social colonization. Meanwhile, al-Baz adds a layer of understanding that critical awareness must be oriented toward Rabbaniyyah awareness, which leads humans to spiritual and ethical self-transformation. This means that education focuses not only on socio-political aspects but also on fundamental spiritual dimensions (Wachid & Maisaroh, 2025). Furthermore, al-Baz emphasized that pedagogical methods must accommodate dimensions of intuition, wisdom, and hikmah (intelligence) that transcend formal logic and conventional Western rationality. This shifts the educational paradigm from merely transferring knowledge to a process that invites students to experience and explore the transcendental aspects of knowledge.

The integration of the transcendental dimension in al-Baz's critical pedagogy demands that teachers act as facilitators and spiritual guides capable of combining rational and spiritual approaches in learning. Teachers are not merely transmitters of material, but also catalysts who activate students' critical and spiritual abilities. This approach is crucial in the context of contemporary educational challenges that increasingly face issues of secularization, a crisis of meaning, and human disconnection from the spiritual dimension. Thus, al-Baz's pedagogy offers a holistic paradigm, capable of responding to these problems by restoring the moral-spiritual dimension to the framework of modern education. The dialogical model developed by al-Baz enriches Western critical pedagogy by incorporating the transcendental dimension as an integral aspect and foundation that broadens the scope of critical pedagogy from social liberation to existential and spiritual transformation. This model not only critiques the shortcomings of secular Western epistemology but also offers innovative solutions through an emphasis on Rabbaniyyah wisdom and awareness. This paradigm is important for building an education system that is not only intelligent and critical, but also meaningful and holistic (Abdurrahman & Syafri, 2025).

The Urgency of Digital-Spiritual Transformation and the Design of a Rabbaniyyah-Based Holistic Curriculum

The urgency of digital-spiritual transformation in Islamic education cannot be ignored in this digital millennial era. In an era where technologies like Zoom, TikTok, and various social media platforms dominate the lives of Generation Z and Alpha, traditional lecture-based learning models are facing major challenges. Studies show that only around 30% of academic studies highlight the relevance of Rabbaniyyah values in a digital context, signaling an academic alarm for the world of Islamic education, which must immediately respond to these changing times. The penetration of digital culture into teacher-student relationships has weakened emotional closeness and increased the risk of miscommunication and destructive practices such as cyberbullying. Therefore, Islamic education governance requires in-depth and holistic reform (Hasanah & Zakly, 2021). The "Tarbawi Integration Framework" model introduced by al-Baz is an essential solution because it combines cognitive aspects through the analysis of Qur'anic stories, affective aspects through the internalization of moral values, and psychomotor aspects through concrete social actions, all adapted in a creative digital medium, far beyond mere passive, non-interactive audio-visual lectures. Teachers in the digital era are not only required to master technical digital literacy, but also digital spiritual literacy, the ability to transform Qur'anic values into visual narratives, cinematic storytelling, and the application of artificial intelligence-based ethics in behavioral monitoring (Zaitun, 2014). A Rabbaniyyah-based curriculum demands the holistic development of students' personalities, integrated with a deepening of spirituality as the main foundation. This requires the development of a curriculum that focuses not only on cognitive aspects but also on affective and psychomotor aspects, and integrates Rabbaniyyah values that reflect the mission of human creation as responsible and socially ethical servants of God. Thus, curriculum design becomes a strategic necessity that accommodates both digital transformation and spiritual transformation, so that Islamic education can address the moral and ethical challenges in cyberspace.

This transformation also needs to be supported by a national policy that specifically formulates a digital Rabbaniyyah pedagogy. Its implementation is not sufficient by simply incorporating technology into learning; it must also reengineer the educational ecosystem to focus on developing spirituality, empathy, and social responsibility deeply rooted in Islamic values. This approach supports the formation of Islamic character that is not only technologically savvy but also morally and socially competitive in the millennial era. Integral education, which combines spiritual and digital aspects, has also proven effective in creating students with Islamic personalities, intelligence, and skills in mastering science and technology. A study at SMP IT Salman Al-Farizi Yogyakarta demonstrated the success of the integralistic approach as a medium for Islamic education innovation in the digital era, where Islamic faith serves as the primary foundation for developing students' character and competencies. In this way, Islamic education can adapt to the needs of the times without losing its noble essence: developing a Rabbaniyyah generation. Digital spiritual literacy enables teachers to use various interactive media, such as visual narratives and cinematic storytelling, to convey Quranic values more vividly and engagingly, while also leveraging AI technology to monitor and monitor students' ethical digital behavior. This is crucial so that Islamic education is not merely a normative discourse but also a real and responsive presence in the digital environment, which has now become the primary living space for the younger generation (Hasanah & Zakly, 2021). Technological advances are triggering major changes in the way humans interact and communicate, particularly in education. However,

without a strong application of Rabbanic values, digital transformation has the potential to cause serious negative impacts, such as spiritual alienation and moral crisis. Therefore, the integration of spirituality into digital curriculum design must be carried out with great care and awareness of complex digital challenges, including issues of ethics, empathy, and social responsibility.

The Rabbaniyyah approach to education, based on faith (*imaniyah*), is a crucial philosophical step in shaping a generation aware of its creative mission as servants responsible to God, as well as active and ethical members of society. This approach demands a learning method that integrates the spiritual dimension with digital technology in a balanced and adaptive manner to avoid loss of value in the teaching and learning process. Digital-spiritual transformation in Islamic education is an inevitability that must be immediately realized through a holistic curriculum design that combines cognitive, affective, and psychomotor aspects with Rabbaniyyah spirituality. This will result in a learning environment capable of producing a generation that is not only technologically literate but also possesses the spiritual depth and moral strength to face the challenges of an ever-changing era.

CONCLUSION

Based on an in-depth study of Anwar al-Baz's Tafsir Tarbawi concept and literature related to teacher-student relational ethics in Islamic education, it can be concluded that the ideal educational relationship urgently needs to be returned to the Rabbaniyyah foundation, namely spiritual awareness and divine orientation that positions teachers not only as conveyors of knowledge, but as *murabbi* who consistently present examples of morals, compassion, and moral responsibility. This approach also emphasizes that Islamic education is not merely an activity of transferring knowledge, but a process of forming a whole person with character through a combination of cognitive, affective, and social praxis dimensions that have the value of worship. Anwar al-Baz's contribution is important because it presents a contextual and applicable interpretation of education, by making the verses of the Qur'an as an operational guide for learning, not just as a source of abstract morals. His approach proves that Qur'anic stories such as Musa-Khidir and Ya'qub-Yusuf actually contain dialogical, humanistic, and spiritual pedagogical principles that are highly relevant to facing the ethical crisis, dehumanization of technology, and the loss of teacher authority in the digital era. In this context, the integration of Quranic values is not merely a conceptual solution but a practical necessity to ensure Islamic education remains visionary, profound, and safeguards human dignity. This research also confirms the significant scope for strengthening Rabbaniyyah values in digital-based learning, a topic currently rarely studied in depth. Therefore, the reconstruction of Islamic education must be directed not only at curriculum reform but also at designing educational relationships that are ethical, inclusive, and spiritually based. Therefore, contemporary Islamic education must emerge as a civilizational force that produces generations with knowledge, morals, and the ability to engage in intelligent dialogue with global challenges without losing its transcendental roots.

REFERENCES

- Abdurrahman, & Syafri, N. (2025). Teori Pendidikan Behaviorisme dan Kognitivisme dalam Perspektif Barat dan Islam [Behaviorism and Cognitivism Educational Theory from Western and Islamic Perspectives]. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10(September), 213–221. <https://doi.org/10.23969/jp.v10i03.31557> [In Indonesian]
- Afriyanto, D., & Anandari, A. A. (2025). Literasi Al-Qur'an dalam Pembinaan Iman dan Taqwa (IMTAQ): Studi Living Al-Qur'an di SMAN 9 Yogyakarta [Al-Quran Literacy in the Development of Faith and Piety (IMTAQ): Living Al-Quran Study at SMAN 9 Yogyakarta]. *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia*, 14(1), 61–94. <https://doi.org/10.14421/inright.v14i1.4098> [In Indonesian]
- Aisyah, A., Hanum, L., & Daulay, S. Y. (2024). Analisis Implementasi Pendidikan Multikulturalisme dan Tantangan Keragaman di Sekolah Menengah Atas [Analysis of the Implementation of Multicultural Education and the Challenges of Diversity in High Schools]. *SCHOULID: Indonesian Journal of School Counseling*, 9(2). <https://doi.org/10.23916/085117011> [In Indonesian]

- Al-Abrasyi. (1991). *Ilmu Pendidikan dalam Perspektif Islam [Educational Science in Islamic Perspective]*. Remaja Rosdakarya.
- Al-Baz. (2007). *Al-Tafsir al-Tarbawi li Al-Qur'an al-Karim*. Dar An-Nasyr li al-Jami'at.
- Amir, A. A. (2021). Kesiapan Dunia Pendidikan terhadap Modernisasi Pendidikan di Masa Pandemi: Perspektif Pedagogi Kritis [The World of Education's Readiness for Educational Modernization During the Pandemic: A Critical Pedagogy Perspective]. *Jurnal IAIN Pare*, 3(1), 1–9.
- Bazeley, P., & Jackson, K. (2019). *Qualitative Data Analysis with NVivo* (3rd ed.). SAGE Publications.
- Bidin, I. (2023). *Konstruksi Manusia Rabbaniy melalui Pendidikan Islam [Construction of the Divine Human Being through Islamic Education]*.
- Carmidin, & Sukron, M. (2025). Implementasi Nilai-Nilai Al-Qur'an dalam Pembelajaran PAI di Era Merdeka Belajar [Implementing Qur'anic Values in Islamic Religious Education Learning in the Era of Independent Learning]. *Unisan Jurnal*, 4(4), 47–55.
- Damayanti. (2022). Membangun Generasi Ihsan Berkarakter Rabbani Sejak Anak Usia Dini [Building a Generation of Ihsan with Rabbani Character from an Early Age]. *Jurnal Studi Dan Pemikiran Islam*, 1(1), 82–101. <https://doi.org/10.5281/zenodo.7030209> [In Indonesian]
- Echsanudin. (2011). *Etika Guru Menurut Ibn Jamā'ah dan Relevansinya dengan Kompetensi Guru [Teacher Ethics According to Ibn Jamā'ah and Its Relevance to Teacher Competence]*.
- Fahmi, M., Alfiah, H. Y., Prasetia, S. A., Adienk, & Syifa'i, F. M. (2021). Menyandingkan Pendidikan Pembebasan Paulo Freire dengan Pendidikan Islam [Juxtaposing Paulo Freire's Liberation Education with Islamic Education]. *JURNAL TARBAWI STAI AL FITHRAH*, 10(1), 1–31. <https://doi.org/10.36781/tarbawi.v10i1.160> [In Indonesian]
- Fatahillah, F., Widianingsih, H., Riyadi, H., Huda, M., & Ulpah, G. (2025). Relevansi Pemikiran Paulo Freire terhadap Pendidikan Kritis di Era Digital Perspektif Filsafat Islam [The Relevance of Paulo Freire's Thoughts on Critical Education in the Digital Era from an Islamic Philosophical Perspective]. *PESHUM : Jurnal Pendidikan, Sosial Dan Humaniora*, 4(5), 7854–7861. <https://doi.org/10.56799/peshum.v4i5.11301> [In Indonesian]
- Firdaus, W. A. (2024). Tantangan dan Peluang Multikulturalisme dalam Pendidikan Islam [Challenges and Opportunities of Multiculturalism in Islamic Education]. *Jurnal Ilmiah Multidisipin*, 2(2), 116–125.
- Hajar, A., & Wahyuni, S. (2024). Keteringgalan Pengembangan Kurikulum Pendidikan Islam Multikultural pada Lembaga Pendidikan Islam di Pelosok Desa [The Lag in the Development of Multicultural Islamic Education Curriculum in Islamic Educational Institutions in Remote Villages]. *Jurnal Pendidikan Islam*, 14(1), 43–54. <https://doi.org/10.38073/jpi.v14i1.1532> [In Indonesian]
- Hasanah, N. Z., & Zakly, D. S. (2021). Pendekatan Integralistik sebagai Media Alternatif Inovasi Pendidikan Islam di Era Milenial [An Integralistic Approach as an Alternative Medium for Innovation Islamic Education in the Millennial Era]. *Asatiza: Jurnal Pendidikan*, 02(03), 151–161. <https://doi.org/10.46963/asatiza.v2i3.384> [In Indonesian]
- Hatami, S. A., A'yuni, Q., & Rijaal, M. (2023). Analisis Pendidikan Multikultural dalam Konteks Pendidikan Islam [Analysis of Multicultural Education in the Context of Islamic Education]. *AlMaheer: Jurnal Pendidikan Islam*, 1(02), 23–32. <https://doi.org/10.63018/jpi.v1i02.19> [In Indonesian]
- Hayat, M. N., Rossi, R. J., Ainayya, M. Q., & Mu'alimin. (2024). Strategi Pendidikan Islam dalam Membangun Karakter Multikultural pada Peserta Didik [Islamic Education Strategies in Building Multicultural Character in Students]. *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat*, 2(1), 247–258. <https://doi.org/10.61132/akhlak.v2i1.350> [In Indonesian]
- Hidayati, T. W., & Gufron, M. (2024). The Qur'anic Education Strategies for the Indonesian Context: An investigation of the Halaqah of the Qur'an in Mecca and Medina. *International Journal on Advanced Science, Education, and Religion*, 7(4), 44–59. <https://doi.org/10.33648/ijoaser.v7i4.733>

- Ihwani, S. S. (2023). *The Role of Teachers in Embedding Islamic Values and Ethics in Education*.
- Jalaldeen, J., & Al-Hidabi, D. (2025). Al-Ghazali's Framework of Teachings Professional Values: Analyzing the Pedagogical Principles in Islamic Education. *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES*, 9(1), 27–46. <https://doi.org/10.31436/alburhn.v9i1.363>
- Jamil, S., & Setiani, R. E. (2025). Pembelajaran Restorative dalam Pendidikan Islam (Kajian Tafsir QS. Al Baqarah Ayat 30-33) [Restorative Learning in Islamic Education (Tafsir Study of QS. Al Baqarah Verses 30-33)]. *JIQSI: Jurnal Ilmu Al Qur'an Dan Studi Islam*, 3(1). <https://doi.org/0.64341/jiqsi.v3i1.43> [In Indonesian]
- Kurniawan, W., Sriwahyuni, T., & Zen, B. Y. (2025). Revitalisasi Pendidikan Agama Islam di Perguruan Tinggi: Membangun Mahasiswa yang Intelektual dan Spiritual [Revitalizing Islamic Religious Education in Higher Education: Developing Intellectual and Spiritual Students]. *Reflection: Islamic Education Journal*, 2(2), 227–239. <https://doi.org/10.61132/reflection.v2i2.835> [In Indonesian]
- Laily, I. M., Astutik, A. P., & Haryanto, B. (2022). Instagram sebagai Media Pembelajaran Digital Agama Islam di Era 4.0 [Instagram as a Digital Learning Medium for Islam in the 4.0 Era]. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(2), 160–174. <https://doi.org/10.31538/munaddhomah.v3i2.250> [In Indonesian]
- Mirza, I., & Siroj, S. A. (2023). Analisis Tafsir Tarbawi dalam Pendidikan Karakter: Studi Literatur tentang Konsep, Prinsip, dan Implementasi [Analysis of Tarbawi Interpretation in Character Education: Literature Study on Concepts, Principles and Implementation]. *Jurnal Pendidikan Indonesia:Teori, Penelitian Dan Inovasi*, 5(1), 45–63. <https://doi.org/10.59818/jpi.v5i1.1166> [In Indonesian]
- Nurdin, A., Rohmatulloh, A. I., Haririe, M. R., & Zulaiha, E. (2024). Interpretation Method Of Al-Tafsir Al-Tarbawi Li Al-Qur'an Al-Karim By Anwar Al-Baz: Study Of Surah Al-Muzammil. *ZAD Al-Mufasssirin*, 6(2), 310–335.
- Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., ... Moher, D. (2021). The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews. *BMJ*, 372, n71, n71. <https://doi.org/10.1136/bmj.n71>
- Robikhah, A. S. (2018). Paradigma Pendidikan Pembebasan Paulo Freire dalam Konteks Pendidikan Agama Islam [Paulo Freire's Liberation Education Paradigm in the Context of Islamic Religious Education]. *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 1(01), 1–16. <https://doi.org/10.37542/iq.v1i01.3> [In Indonesian]
- Rosidin, M. (2022). Cyberbullying dan Pendidikan Rabbaniyyah dalam Pembelajaran Daring [Cyberbullying and Rabbaniyyah Education in Online Learning]. *Jurnal Suhuf*, 15(2), 64–82.
- Sari, O. Y., Zain, M. H., & Charles. (2024). Integrasi Nilai-Nilai Pendidikan Qur'ani dalam Konteks Pendidikan Modern: Pendekatan Hermeneutika [Integration of Qur'anic Educational Values in the Context of Modern Education: A Hermeneutic Approach]. *Pendidikan Tambui*, 8(3), 43012–43021.
- Soleha, A. D. (2023). *Peran Orang Tua dalam Pendidikan Anak Perspektif Tafsir Tarbawi Anwar AL-Baz [The Role of Parents in Children's Education from the Tafsir Perspective of Tarbawi Anwar AL-Baz]*.
- Surahman, C. (2019). *Tafsir Tarbawi di Indonesia [Interpretation of Tarbawi in Indonesia]*. Maghza Pustaka.
- Wachid, A., & Maisaroh. (2025). Metodologi Penelitian Pendidikan Islam yang Holistik: Integrasi Epistemologi Islam dan Pendekatan Barat [Holistic Islamic Educational Research Methodology: Integration of Islamic Epistemology and Western Approaches]. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 44(1), 312–322. <https://doi.org/10.23969/jp.v10i03.32026> [In Indonesian]
- Winata, F. A., Alfiansyah, M., Khairani, L., Iraya, P., & Hamdani, H. (2023). Istilah Pendidikan Islam (Ta'lim) dalam Qs. Al-Baqarah: 31 Menurut Tafsir Al-Munir [The term Islamic Education (Ta'lim) in Qs. Al-Baqarah: 31 according to Al-Munir's interpretation]. *INNOVATIVE: Journal Of Social Science Research*, 31.

- Zaitun. (2014). Penanaman Pendidikan Karakter: Suatu Keharusan Menuju Masyarakat Islami Madani [Cultivating Character Education: A Necessity Towards a Civil Islamic Society]. *Kutubkhanah: Jurnal Penelitian Sosial Keagamaan*, 17(2), 198–213. <https://doi.org/10.24014/kutubkhanah.v17i2.817> [In Indonesian]
- Zamroji, M. (2016). Relevansi Pendidikan Kritis Paulo Freire dengan Pendidikan Islam [The Relevance of Paulo Freire's Critical Education to Islamic Education]. *At-Tahtzib: Jurnal Studi Islam Dan Muamalah*, 4(1), 171–194.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).